



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

REVIEWS OF BOOKS

History, Prophecy and the Monuments ; or, Israel Among the Nations. By JAMES FREDERICK MCCURDY, Ph.D., LL.D., Professor of Oriental Languages in University College, Toronto. Vol. III., completing the work. (New York: The Macmillan Co. 1901. Pp. xxi, 470.)

THE present volume follows the general lines laid down in the preceding parts of the work ; see the REVIEW for January, 1897 (II., 327). The period treated extends from B. C. 639 (the accession of Josiah, King of Judah) to B. C. 539 (the capture of Babylon by Cyrus), just one century. But this century contains a great array of important events and persons ; and the extent of the ground that the author undertakes to cover will be evident from the titles of the chapters. Book IX. ("Hebrews and Egyptians") describes the political conditions under Josiah, the Deuteronomic reform, Hebrew literature down to Deuteronomy, religion and morals during the same period, the actual working of the Josian reform, and the Egyptian dominion in Palestine ; Book X. ("Hebrews and Chaldeans") Babylon and Nebuchadrezzar, the silence of prophecy during the Deuteronomic reform, the political relations between Judah and the Chaldeans, the attitude of Jeremiah and that of Habakkuk toward the Chaldeans, Ezekiel in exile, the fall of Jerusalem, the survivors in Palestine and Egypt, and the exiles in Babylonia ; Book XI. ("Hebrews, Chaldeans and Persians") morals and religion in the exile, the literature of the exile, the Chaldean dominion, Cyrus and the Persians, Cyrus as king of Babylon, prophetic ideals (and the character of Cyrus). Professor McCurdy thus gives a survey of the whole history, political, social, literary, moral and religious ; and, as the double title of his work indicates, his plan is to illustrate the political history from the cuneiform monuments, to discover the ethical and religious history in the writings of the prophets, and to define the debt that Israel owed to its neighbors. A general view of this sort is useful, and Professor McCurdy has arranged and expounded his material with clearness and force. His narrative is illumined throughout by references to general principles ; he endeavors to keep in mind the fact that the Hebrew development proceeded according to the same laws that are recognizable in the history of other peoples. He has genuine sympathy with the great nations, Assyrians, Babylonians, Persians, who had so much to do with moulding the moral and religious as well as the social life of the Hebrews. He describes Nebuchadrezzar in his true character as a wise and humane ruler and a man of broad and earnest piety, not less virtu-

ous and devoted than the Judean Josiah and only less great than Cyrus. His portraiture of Cyrus is equally noteworthy; he puts him, along with Alexander and Caesar, in the group of the three men who determined the history of the ancient western world. It is a delicate task to fix the spheres of influence of race, environment and circumstance; but Professor McCurdy shows discrimination in his attempt to point out how the Israelite genius, while pursuing its own path, seized on and assimilated those elements of Assyrian and Babylonian culture which it found itself able to use. The problems here are numerous; what was the effect of the Assyrian domination of the seventh century (the time of King Manasseh) on the cultic and theistic ideas of the Judean masses and of their leaders? How far was the Hebrew theory of life modified by Babylonian ideas during the exile? To these and similar questions no categorical answer can be given, but they are discussed by our author with good judgment and in an excellent spirit. Among other things he gives an admirable account of the Babylonian organization of commerce. The Babylonians were the creators of business life in western Asia and of those virtues which commonly accompany this life. Up to the exile the Israelites had been agriculturalists and not traders; after the exile they developed that business capacity that has characterized them ever since. Was this change due to Babylonian influence? Doubtless this had its effect, though other factors came into play. The occupation and the condition of the exiles in Babylonia are carefully studied by Professor McCurdy; an excellent description is given of the methods of agriculture and the character of slavery in the Tigris-Euphrates valley, according to the latest discoveries. Other points treated are the figures of the two great prophets, Jeremiah and Ezekiel, and the religious and political ideals of the seer known as the Second Isaiah (Isa. xl.-lxvi. according to Professor McCurdy—more accurately xl.-lv.) ; the educative function of the Hebrew priesthood; the character of the so-called false prophets; the value of the judgments of the true prophets respecting individual persons who were opposed to them; the modifications in the ethical practice of the Hebrews induced by the changes in their social and political fortunes.

With so wide a range of investigation a full treatment of particular topics is impossible; the value of Professor McCurdy's work lies precisely in the fact that it gives a total view of the history. His statements are doubtless based on wider research, particularly in certain points; but some of his positions appear to me not to be in accordance with known facts. Omitting minor details I would call attention to certain doubtful or undesirable statements, with the hope that these may be modified in a future edition of this excellent work. In a number of cases there is a disposition to decide a point on insufficient evidence (a *non liquet* is often hard for historians); an example is found on page 403 where, after mentioning a couple of explanations respecting Astyages the Mede, the author adds: "Until fuller light is given we should decide for the former alternative." Would it not be better to decline to decide? The chrono-

logical table at the end of the book begins too boldly with the date B. C. 7000; the details of the period 7000-4000 are given as if they were history instead of general inference, and the date 3800 for Sargon I. cannot be said to be of the nature of historical verity. Similarly the assumed conquest of Elam by Persia or Persis about B. C. 595 (p. 239) is not yet known to be a fact. The statement (p. 428) that Cyrus was a Zoroastrian is open to grave doubts. The history of Zoroastrianism in the sixth century B. C. is involved in obscurity, but the one thing clear from the cuneiform inscriptions relating to Cyrus is that he was frankly a polytheist, attaching himself as heartily to the Babylonian Marduk as he apparently did to the Hebrew Yahweh. Professor McCurdy's whole account of the Mazdean religion (p. 397) is lacking in perspective and needs restating. Turning to the Old Testament it may be said that a wide consensus of critics now places the book of Job not in the exile (p. 380), but a century or two later—a date that is important for the history of Hebrew thought. A similar remark must be made respecting the date of the "Servant of Yahweh" poems (especially Isa. liii.), which do not easily fit into the exilic period. An excellent general account of the history of the Sabbath is given on page 376, but it should begin with the statement that the day was probably originally a taboo day, gradually developed by Babylonians and Hebrews into a pivotal institution. It is hardly correct to say (p. 103) that the Southern Kingdom was religiously superior to the Northern—rather is the contrary the fact; the religious significance of Judah begins about the time that Samaria fell.

C. H. TOY.

Greek Thinkers. A History of Ancient Philosophy. By THEODOR GOMPERZ, Professor at the University of Vienna, and member of the Imperial Academy. Authorized Edition. Translated by LAURIE MAGNUS, M.A., Magdalen College, Oxford. (New York: Charles Scribner's Sons. 1901. Pp. viii, 410.)

THOSE who follow the literature of philosophy in Germany have for several years been familiar with the first volume of Professor Gomperz's *Griechische Denker*, a good translation of which is here offered to English readers. The work is not limited to the traditional lines of the history of philosophy, but aims to present a more general and complete picture of the "mind of antiquity" than can be offered in a severely technical account of Greek philosophy. It therefore makes appeal to that wider circle of readers who desire to understand the significance of philosophical thought for the culture and civilization of a people. This purpose is also served by the marked literary quality of the author's style and the relegation of the numerous references and notes to the end of the volume. The treatment is everywhere full of life, and not infrequently sparkles with brilliant statements and *aperçus*.

The work is not altogether without the defects of its qualities. In the endeavor to render the picture of every thinker concrete and life-